2: Kroeber E-5 (1930) 1931 NU31 Seri NU31

wanted people to die so he could eat their bodies; Pinacate because men stepped on him. Then Coyote killed his own son (daughter?), and people began to die. 539

4.

Fire is from the fly, who made it by rubbing his hands together, as he still does (*fide* R. Thomson).

5.

A man wanted to find the house of "Dios," who was the Sun. He went to ask Moon. Moon sent him on, but he could not find it, and returned. Moon played the musical bow (kāpə̀xa"ēt) to call all the birds, but they could not tell him. He played again and one more came, CaXa'pniX ke"ēt, a little duck, who took the man and showed him the way, in a field, with the house in a corner, and showed him the door. The man went in. Sun had a pretty daughter. The man wanted to marry her, she was willing, but Sun would not allow it. He played (cards!) with the man, for each other's bodies. Sun won. He kept the man in his house. But in the morning when Sun went his rounds, the man escaped with the girl into the brush.

Of these tales, the first, except for the cane concept, is a rationalization, evidently post-Caucasian; the third probably finds its nearest analogues in central California; the fourth and fifth are characteristic of the Yuman tribes and southern California Shoshoneans.

Episodes apparently unknown to the Seri of today are: earth diving; frog eating the excrement of the god who dies; vagina dentata.

Shamanism

A "doctor" or shaman, kō'tè, becomes such by going to a "cave" in the mountains. This is solid rock, but he paints a sign or mark on it, it opens, and he enters. The "santo" or spirit inside, seakotkme'k·e, "going about in the brush," may or may not help him; if so, he strikes the man and enters his body. Through this the shaman can cure; because of the spirit in him, he can see the cause of the disease in a patient's body, "as if he had spectacles on." The spirit is not visible to others, nor does he talk from the shaman's body. 756

The shaman cures by putting his hands on the sick part; he circles them like a tube, puts his mouth on them, and says cho, cho, cho. He does not suck out any object. The informant was startled when told how grasshoppers, etc. were extracted by sucking shamans elsewhere; he volunteered later that the idea frightened him. There is no special treatment for rattlesnake bite. [755]

Most old men have more or less shamanistic power.

A shaman is paid a knife, a bow, four arrows, five pesos, or any such amount for curing. Killing of unsuccessful shamans was denied.

POPULATION ABLE TO WORK
(between 11 and 65 years)

Men, 74 or 69% of the masculine population. 464
Women, 76 or 70% of the feminine population. 162
462

We can add that, at least as far as the male population is concerned, the figure of 69% with a potential work capacity is equivalent, in general terms, to the percentage of the population economically active, since one of the singular characteristics of the Seri population is the fact that they constitute a community fully occupied: all the men of working age have a place set aside in the fishing activities; this is an advantageous position for increasing economic development of the tribe. With relation to the women the situation is not the same, since the majority of girls of marriageable age carry on very few productive activities; it could be said that economic responsibility begins with matrimony. [226]

If it is true that all the Seri men are fishermen, it is also true that there is the beginning of some specialization of jobs, which are carried on complementing or as an accessory to the principal occupation. Thus we have among the men: 463 462 162

Carpenters, constructors of *piraguas* (a kind of canoe)	6
Medicine men	14
Farmers	2

And among the women:

Seamstresses	4
Farmers	1
Midwives	22

The relatively high number of medicine men and midwives should not be surprising; Seri popular medicine is very well known and depends principally on magical propitiation and since the magic powers are acquired in a variety of ways, including dreams, and the healing rites are, on the other hand, very simple, it is not strange that medicine men should abound. As for the midwives, it can be said that every woman who has undergone the experience of childbirth feels herself able to help at a birth; nevertheless, it is said that the more experienced women are those best able to take care of those giving birth. 755 756 844

Problems which should be attended to

In addition to the sanitary problem mentioned above, mention should also be made of the problem of agriculture, linked with the necessity for supplying food to an Indian population which since economically it depends principally on fishing, needs to complement its diet with agricultural products to achieve a better one. In close relation 185 [262] [241] [423]

12: Moser L-5 (no date) 1964
(ca. 1960) NU31 Seri NU31

To use the clay as paint, a bit of water is placed on a stone and the clay is rubbed into it to make a paste. It is then applied to the face (Fig. 4). It spreads smoothly and adheres firmly to the skin. The blue was formerly used for decorating pottery, clay figurines, headdresses, fetishes, arrows, wrist guards, and cane gaming sticks, as well as for face painting. In curing the sick, the shaman sometimes used the blue for painting crosses on the patient's chest. Also, women made necklaces using beads formed from the blue clay.

FIG. 4. Painting the face with the finished pigment.